M 2072

Ina Cheifetz - Berkeley

GROUP II

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There is a Dutch saying, "To fall into the butter, with your nose in the butter." Sometimes they say, "To fall with the door into the house." By that is meant that you don't have to enter into the living room by means of a vestibule or a -- or a hall only. You just open the door, and there you are in the midst of the house. When they use 'butter' it means that you fall into the kitchen. It means that you are -- actually as soon as you arrive anywhere you are taken up in the activity of what you are supposed to do. That's the way I feel now, because here I am. Right away we have a Group. It doesn't matter how long I have traveled, and it doesn't matter what my time is, but here we are. So we have to talk to make it worthwhile. And we will talk about Work, because it's not necessary for me to try to explain too much. Of course the Group is quite large - can you hear me in the back there? No, huh? Do I -- should I speak louder? All right - because you can read enough, and you can talk together. This is Berkeley Group II. And there are some people who are supposed to know enough about Work, or

method, or description of what you should do. And although I do know that there are several people who are perhaps even new, and may come out of curiosity, I don't want to say too much about Work itself, that is the method of how to Work. As I say, you have to find that out.

I like to say certain things about the reason for Work. And perhaps you don't understand that, because you probably think that the way one is now arranging one's ordinary life, and meeting certain difficulties in ordinary life in order to keep alive, or to work for a living, or to overcome tendencies of one's own character, or to be able to find ways and means to get along with each other, is already suffering enough. And why should one then add a little bit more difficulties to what already is difficult?

When one talks about Work, one does not talk about ordinary life. Many times in your meetings in Berkeley, and of course everywhere else practically, you want to talk very much about your own experiences as you live it unconsciously. And of course you're quite entitled to do it, but it doesn't help you, because we're not here to talk a little bit about how difficult life is or what problems are in ordinary life. By ordinary life I mean life on Earth, as contrasted to a possibility of life in Heaven, or like sometimes it is said, in order to give a distinction between ordinary life and the possibility of having Heaven on Earth, or even further that Heaven should be within one. We really mean of course that something could take place even on Earth which is not Earthly. Now the idea of Work is not to talk

about ordinary life practically at all. If you want to talk about it, it only should be done in order to illustrate what the difficulties are in your ordinary life when you want to become interested in something extraordinary.

Extraordinary from our standpoint means that one should be in ordinary life able to be free from ordinary life. That is, if one lives one's life on Earth, and we call that of course subjective, because it belongs entirely to a personality and to whatever experiences a personality may have, and then it would be possible to live a different kind of a life or gradually to introduce certain elements which do not really belong to the Earth. Now when I say not belonging to the Earth, it has of course a very much deeper meaning. And as long as you're interested in life on Earth, then of course you don't want to know anything about Work.

When you are living, and you find that there are certain questions which ought to be answered, or you would like to have answered and you cannot find an answer, it is possible that such questions can be answered in a different way. But if a person is in earnest about his life on Earth, as it is -- has been given to him because he happened to be born here, he has to try first, if he can solve his problems of ordinary life right where he is, and of course not to run away from them. It is a requirement for a man that he finds out how he can solve his own problems, because if you don't solve them, you can make adjustments; you can also close your eyes and live the life of an ostrich. If one wishes to grow up as a man, you have to face the difficulties

which are presented to you. Certain things you like or din -- don't like, or whatever the conditions and circumstances may be in which you have been born, or whatever there is that is presented to you as a result of living here, one must face it. If you don't face it, you will probably always stay immature. You can grow older and you can acquire a little bit of maturity, but if you become too selective in only wanting to solve the problems that you like, of course you become quite lopsided and you never will be a Man.

When I say a 'Man', I mean by that a person who can do in any kind of condition what is required of him and what should be done, in such a way that that what is being done remains useful to him, and if possible should become useful to others. That is a strange kind of a definition, because it is then necessary to understand what one is and to see what one can do with oneself; and whatever there is as some kind of a power you would like to use, or even you could engage, or with which you could make a contact, so that then it could be helpful at a time when your own energy seems to run out, or when there is no possibility of solving your own problem. Now we know enough about that in ordinary life to shift around and to see what we can do; and if we don't like one thing, we're going to do something else. And if that doesn't work, we do again something else. And maybe you keep on changing, and trying this or that, and going in one direction or another, and maybe you never will accomplish your aim, and perhaps you have not any aim anyhow.

You know it is very simple if one wants to look at oneself

for the purpose of wanting to grow up. But you have to define in what direction you want to grow, and then you are up against a very definite problem. In the first place, do I want to continue to grow, or is there a possibility for further growth? If I wish, can I do it? If one looks at oneself, you must come to a conclusion, quite definitely if you are logical enough, and if your thought is not too confused, that there is a certain point at which you have stopped growing. Not when you're particularly young still and full of fervor and a great deal of energy, it does not mean you are growing. There is a limit for physical growth. And one can assume or even ask, "Why don't we continue to grow further? Why should there be a limit?" When a man is six feet tall, that's it. And when he gets to be a giant, also they have a limitation. They don't continue to grow like a tree does. That is physically. Emotionally and intellectually you have to find for yourself if you can continue to grow or not.

Do I speak loud enough now? Otherwise you can still come here because there is still possibility of sitting on the floor right here, if you want to.

So, can we continue to grow? Do we want to continue to grow? Do you want to find in the possibility of further growth that there is a solution to problems of your life? If you think that in your life you ought to solve such problems, which are now insoluable, can it be reached by continuation of growth? And of course it has to be growth in a certain direction, which then can be applicable to the particular problem.

What is a problem in one's life? Something you want to overcome or you want to solve. For what reason? Because you think that, in the first place, in doing it you will have experience. In the second place, having the experience, that there is something added to you in the form of knowledge, or perhaps even dexterity, or maybe insight into your life.

The reason for wanting to continue to live on Earth is that there is a definite reason for yourself, not for other people, and that what determines this particular desire depends on your own development. If you have nothing to measure that desire by, you will stop. If there is nothing that will continue to interest you, you always -- also will stop. If there is no outside influence on you that could stimulate you, your energy will run dry. And the question of getting older is that after a little while your interest has waned. It is no further interested in anything practically, then a repitition, and the aliveness is very much smaller that it used to be.

I mean by aliveness now, not the quantity of your life, but a very definite quality; that is, an aliveness for the wish for further growth as adventure of discovery of certain things that are new and not as yet experienced, that one has a wish to experience them. And why should one? Because the world is still sufficiently large that you can travel, and you can go from one place to the other if you're not prematurely bound by a certain place, or have already taken on to yourself certain responsibilities which makes it very difficult to move. If you have already grown within yourself and ingrown within yourself, you have run the risk that at a certain age you become crystallized, so

that your interests are not there anymore, then only a certain wish for the maintenance of yourself, and perhaps the ideals you had when you were young also gradually have gone to the background, and in its place of that what was your own growth was really has taken place something that simply you have settled for.

It's very interesting to see what is really a motivation for a man living on Earth in a very general way. And you can start with your family, and your friends, and the different people you know about from books; what they have been doing historically, or what they are doing now politically, or economically, or sociologically; whatever it may be; whatever you might know about them; whatever you might have read out of autobiography or ordinary biographies; or certain things where it is actually explained of why a person wanted to continue to live and what he wanted to accomplish. What are the things that one is interested in in this world? Satisfaction perhaps, or honor, or wishing for respect. Satisfaction of what? One's own well being? To be able to live and have a little bit of money in the bank, so that you don't have to worry too much? Abhorring poverty? Not wanting to suffer, or live in a home that is not beautiful enough; or where a person, starting to compare himself with someone else, that all kind of other descriptions of what is the reason for him to wish to continue to live become apparent in the form of jealousy? Or maybe in that what he feels he is entitled to, and isn't, but nevertheless he lives in accordance with it? Or that he has to be busy in order to make a living, and can blame

conditions for having to do that?

Is a man actually interested in the continuation of doing something that is difficult? And if there is in the beginning, full of life and idealism, at what particular time does he stop? You know, there is no rule really. And I think that many people do stop at a certain time, and then maybe, realizing that they have stopped, may again start with a second wind, but also after some time they still stop. The same way as your body stops growing, so your feeling in the wish of becoming more acquainted with yourself and having an insight in the motivations of why you are do -- doing things also stops. And if one says intellectually that I want to continue to accumulate a great deal of wealth in the form of words and the ability to be able to talk and to explain things, what is it really then that the motivation is for a man who wants to become learned? And you see, these questions you must really think about, because unless you start to solve them in a certain way, satisfactory to you and to yourself, they will come up later.

And it is quite useless to try to Work on oneself unless you have already gone through the rigamarole of the consideration of the different openings and opportunities that do exist. And when you still have a great deal to deal with, and you hope for something that you never can tell what might be around the corner, that it is far better that you first experience whatever you can experience before you make an attempt of Working on yourself, because the purpose for Work on oneself has nothing to do with accomplishments on this Earth. And as such, it has nothing to do

with humanity. It has to do with oneself as a human being.

And a person, when he is interested in Work, has to become very selfish about himself - more, let's say, self-centered; because he should try to develop and solve his problems without stepping on someone else's toes, because he has no right to do that. He has no right even to interfere with the growth of someone else, and paricularly when they are close enough to one that you can call them friends or even your family. You have to leave them alone, provided they can leave you alone. And whatever difficulties that are involved in living in accordance with a few rules of an ordinary kind of morality, or what even could become much more defined in any particular religious sense, it is not really necessary that everybody should agree. But at the same time, if there are so many possibilities of looking at one's life, not only physically, but emotionally and intellectually, that it might take quite some time before you feel that you are finished with whatever the Earth can present to you. And many of us don't come to that point at all, because there is always hope for the future. And of course you can say it's very lovely to have a certain aim in the future.

But again it is necessary to find out what actually is that aim, and to what extent is this kind of self-satisfaction involved in the pusuance of an aim. What is it that you really want in this life, and of course for yourself? Is it that you want to remain self-centered, and if you can, that you don't harm anyone else; or should you become altruistic and do nothing else but help someone else? But if you want to help someone else, with

what will you help? It means you have to have something, if you want to give it, that is your own and not go by platitudes. The only thing that you could give is experience of your own as a description, or an example of that what you are as a man. That's the only way you really can give anything.

But then the question is, what is really your own? And to what extent can you even assume that that what you now claim to be your own - something you even have worked for in ordinary life, and have gone to school and studied, and that now is your dexterity - can you be -- really give it? Or how much is there in your present knowledge that is now your own that you have made for yourself, and how much is learning out of a book which you then quote? Or how much is imitation of someone else you have admired? Or what is there really that you would want to part with when you have worked for it and you feel that someone else also ought to work for it? And you see, we're quite screwy about these kinds of things, because we really don't know what we have as our own. In the second place, if I do know it, do I want to give it away? And in the third place, would it be acceptable to someone?

Our whole educational system is really based on that - that we wish young children to grow up and become a man; sometimes one says a man of the world; or sometimes a man who can make a living or is able to understand certain things more or less. And we stuff a hell of a lot of knowledge into his brain, and we kind of divide it a little bit and make it a little easier by attending to sport, and football, and hockey, and baseball, and

the rest. But where is a real institute of learning, a real higher learning, really a learning for its own sake, or a teaching for a person to become different than someone else and having within him the ability, in the first place, of self expression, and in the second place, to be able to have an influence which is not deleterious for other people? Now we're talking about morality for a man as he grows up and his wish to find something for himself, not only what is useful, but also what he could be proud about, and what really could help him in his own development.

All of this is Earth and Earthly qualities. All of this has very little to do with an emotional state which touches upon an inner Life. When we talk about that, you must remember that your inner Life is very little developed, but it is developed; and there are certain very deep and serious feelings; and that a person many times, wanting to be honest about himself, comes to a conclusion that if he only could develop something that is now affecting him emotionally in a certain way or direction, that then it would be useful and worthwhile; but that more and more that he tries to develop that, the more and more he becomes a little ashamed of having to talk about it. And he keeps on then hiding what is precious for him because it is not necessary to put your emotions on your sleeve. What is really an aim for a man - how to grow up; how to develop; how to become a useful person, first in ordinary life, but secondly for himself to become what should be his birthright in developing it.

We talk now about two things. One is the ordinary side of

man in ordinary life and whatever he wishes to become in ordinary life, so that when he dies he will have a nice obituary, or perhaps his name can live a little longer in the form of books or art or anything that he has accomplished. All of that is fine, with no question about the necessity, and it is also sometimes quite worthwhile. The second is that that what takes place in ordinary life is considered from the second standpoint a little empty. It simply means that it all dies when a man dies himself, even his little products that he has made and which may be put in a museum or somewhere written up in a book. It does not profit him anymore when his physical body has left this Earth. And if one doesn't want to believe that he continues to live or could continue to life, then life of course has only one meaning, form his birth until his death, and then it ends.

And now you think about that. Does it end? Because if it's only this one life and there is nothing else, what happens after death? The memory of your existence. Are you satisfied with that kind of a thought that nothing will remain, that you will be effaced, not only from this Earth, but from the total Universe as it were, because your life on Earth has ended and nothing more. And it's a terrible thought, if you want to think about it. Usually we don't. And we assume simply, "Oh yes, after death I go to Heaven, because I have been taught;" or "After death of course I will continue because I become a spirit;" or "After death of course I will have a Soul because that can continue to live;" and without doubt many, many other reasons why one doesn't want to think about dying; and for that reason

then, not knowing even what might happen, but hope -- hoping -- hoping for the best, that something will then all of a sudden take place so that then you are saved. We don't live for that reason, really. It's idiotic to assume that there is only one lifetime. Of course you can -- you need not agree with that at all. You can say, "Who cares? I live today, never mind about tomorrow." And then I'm happy maybe, and maybe not. And sometimes you don't want to think further because it bothers you. When you wish to Work on yourself you are bothered about such questions.

You have to consider for yourself what is the aim of your life, not someone else. What is it you want to accomplish; in what particular direction do you want to go if there is a possibility of such a direction; and what is it that should go that way in its further development as a possibility to continue? If I Work during this life on Earth, I become attached to myself. If I accomplish certain things, and I feel that there are still problems I would like to solve, I would say it is unfair if I don't have the chance of doing that, because if I die prematurely, or for whatever reason, and I still have unsolved questions, and I've worked like the devil in order to solve them during my lifetime, I must be entitled to having a chance to continue with that what I had begun. Otherwise I don't want to begin it, particularly since it's precarious for me; I don't know if I might die tomorrow. And I can say it will be wonderful if I continue to live, but do I keep my interest going, and can I actually say that ten years from now I will still have the same desire to want

to continue to live?

Now you see, we're talking about what my life would be if I lived another ten or twenty years. And I speculate, because I don't know it. And all I can go by is what I see around me. And I look at older man. And I look at people who are of my age. And I look at young fellows, or boys, or girls or little children. And then I discover that there is something in them that I wished that still would be there, but was there. And when one says you've grown old, you may have lost something, or if it is still there, it may have been reduced a little bit because of your conditions of life and wrinkles on your face. Or maybe after a little while the burden of ordinary life is so much that you start to bend a little bit; you can't stand straight very much anymore; or that it becomes a little difficult in old age to continue because the machinery is getting a little bit too -- too old. It needs oiling up. It needs more medicines. It is not functioning as well, and you have more and more need to go to someone who happens to know, or perhaps you think that he will know.

Now you ask, why do I talk about this? I said in the beginning I want to talk about motivations of Work. I don't want to avoid talking about Work, but I first want to make sure that you have a basis why you wish to Work. And you only will have that basis when you know what you are in your life, in your own life, not what someone else is. You profit by what you can see. You profit by whatever influences you. You can blame whatever you like. It doesn't matter. At a certain time I consider myself

as I am, and I try to become quite honest about that kind of a self-knowledge, so that I don't become more and more dependent on someone else telling me. I want to develop in such a way that I have knowledge of myself that I can count on and that I can use as a foundation of building something else. If there is a direction I could define what I want to go into, what I wish to become.

Now the ultimate aim, I've said, for a man is that he is able to do - anywhere - anything - everywhere and always - at any one time - that he has ability; that he knows what is right to be done for certain conditions, for himself as well as for those he influences. If I write a book and it is self-expression; or if I write a book in order to get rid of my thoughts which bother me; if I start to describe certain dirt, in order for myself to become clear, and as it were to shed the dirt I've been living in, do I consider the wish for publication important enough that I might then influence other people if I publish it? And do I take a responsibility on myself, when I wish to publish, for the sake of either making a name or making money? And do I stop it when I think that that what I have written might be deli -- deleterious for someone else? Do I consider such questions of morality? Do I consider that when I have certain thoughts that perhaps I influence other people even when I don't express them? Is it possible for me to continue to live without having an influence on anyone, or should I assume that that what I now am, as it were, exudes a little bit and becomes an atmosphere of myself? And are others sensitive to such an atmosphere? Can I

become responsible for my behavior? Can I actually guide or control what comes from me as a form of Life or manifestation affecting other people, particularly in relationships where I care? What do I know, we said a little while ago, of how to help? What do I know what is good when I really don't know what's good for myself? And don't I start to prattle a little bit about what I think ought to be when I don't know a damn thing about what really is? How often do we fill a book - I use a book, but I can use any kind of art, any kind of a philosophy - simply for the sake of getting rid of it, or trying to become well known, or putting a little money in the bank, or whatever it may be, without any further thought about what might be the influence on some poor fellow who happens to read it?

When Goethe wrote ; I've mentioned it a few times; after that several committed suicide, and they found the book right there where the young man who had read it was influenced. You might say it was wonderful for Goethe to get rid of the idea so that he could live, but did he have a right to kill other people? But you see, that's a very serious kind of a case. I'm talking now really much more superficially.

What is it in my daily life that I do to other people in ordinary relations? How do I affect them? What can I become responsible for when I have a morose face, and I am negative, and I am angry, and I affect someone who is sensitve enough to feel it? And can I undo it? Can I undo when I get hold of a butterfly and I destroy a little bit of the powder of the wings; can I put it back? Of course I can't. And if I influence someone else, someone

else is influencing me. And what do I do about that? When I continue to read in newspapers, and mostly pictures, and they excite me, and TV, and radio, and junk - published, not published - all kind of things that come across my desk, or come to my house, or that I see in the store and I want to buy it because it is cheap; and it is a whole lot cheaper when I read it. What do I do about it? Where is my sense of descrimination? What do I know what is good for me? When I simply make a statement, "I don't want to suffer," simply because I don't like it, do I know that perhaps it is necessary, or that in suffering I could learn, or that because of the suffering and not running away from it I would be able to develop certain things? But we don't; we are not taught that way; and we don't want to think about it. We want to have an easy way wi -- in our life, an easy way out. And we want to fall asleep; that is we dream; and we want to close our eyes. We don't really want to do too much. As long as it's an interest, yes. As soon as it gets a little bit less interesting, maybe I give up my job and I go somewhere else. And I have trouble with my boss, well there are many, so I go to another fellow.

Voice: Excuse me.

MR. NYLAND: Already?

SIDE TWO

The reason I talk about this, because I've listened to several of your Berkeley II tapes - cassettes. You have had answers from a few people from New York - Warwick. I don't think you have

paid enough attention to such answers. I say this now to those who come to this Group. You do not talk enough about your own Work. You talk a little bit around it, and whenever it is brought out that you don't talk enough about your Work, you still have trouble. And perhaps it can be explained.

The reason why I talk about ordinary life first, is that whenever you wish to Work on yourself, your motivation must be that you don't like what you are. That is your problem. That is your motivation for a wish to Work on yourself. As long as you like yourself a little bit, or that what you dislike you have a certain kind of conditioning, and you rationalize, and you have different kind of motivations; which of course by association will always lead to something that allows you then to live with whatever you have seen or experienced; you will not be interested in Work, because you still will believe that it's not your fault; or if it is your fault that there are perfectly good reasons to assume that Mother Nature has given you some bad deal and that conditions can be blamed for it.

Work is based on the acceptance of the conditions of your life and the acceptance of you yourself as you are. This we mean by Objectivity, because if any other explanation for Objectivity does not hold water. If it is mixed with the least amount of an explanation, the least amount of the wish to put a word to that what is your experience and let it go, if you continue to think about it and try to put it in a superficial form of a little acceptance by your mind, your being is not affected. If you want self-knowledge it has to come to the level of your being as it is

now. The level of your being is a mixture of the centers as they are now. I now talk language you can understand when we talk about centers - when we talk about full grown center like physical, half grown like emotional, and practically non-existent as intellectual. It doesn't matter if you agree with that or not. You will find out, if you Work, that that is the truth.

The verification of your Work for yourself will become your truth. You don't have to take it from Gurdjieff or anyone else. Your motivations belong to you, not because Gurdjieff tells you that you are a slug. It has absolutely no meaning whatsoever. You don't understand it. You don't believe it. You don't think that Gurdjieff is telling the truth. You think that he is a slug, or was one. And you don't want to believe that you are, until you realize that you are; until you see a little bit of yourself Impartially; until you can accept certain things of yourself which you don't like but are there, and you cannot get around it, because neither your mind nor your feeling can have an explanation for it.

When once your experience is lodged in your being, the being may -- being made up of the three different centers connected with each other, even if the centers at the present time are not sufficiently full grown, it is already a semblance of a certain form of unity between the three centers. They're not fused, but they become a little bit more unified in bringing about a level of one's own being. That is the definition of a being. The being will be higher, that is the totality of a man as a personality will be higher when his centers are more developed, up to the point of the utmost development of such a center, which we call up to the

point of a full development of each center into a full grown body - a body of a certain kind, like there is a physical body; there could be an emotional body; and there could be an intellectual body.

Those are concepts you must try to understand when you want to Work, because on that is based the wish for a development for a man when he wants to Work, having in mind not only his motivation that he must Work because it becomes a need for him to solve certain problems, but he has to have an aim towards which he strives, which is the full-grownness of that what is at the present time still potential. A man is not complete at the present time. Also you have to verify that for yourself. There are limitations to your feeling, real feeling, even real emotions; limitations by means of words, by means of expressing it physically, by means of the range which you can allow for yourself as type. And your thoughts will even try to go further than your feeling can go by the assumption that it ought to be possible to feel deeper, whereas your experience will tell you that your depth of feeling, becoming emotional, will only go up to a certain point and then stops.

Continue to have emotional attitudes towards words like 'anger', or words like 'jealousy', words like 'caring', words like 'love'. All of them have to do with feeling. Ask yourself what you know about them. What actually is the depth of your emotional state? Aside from the fact that your emotions cannot live by themselves and always need the body to express it, as I say by means let's say an expression on your face, or that you want to

use words to express them, or that your body is affected because you have a feeling, and your blood rushes a little faster, and you get red in the face, and things of that kind. So we're not talking as yet about a separate kind of a language for an emotion. But even whatever is possible for a man as he lives on Earth, what can he feel honestly, not quoting, not repeating what someone else has felt; even esthetics, even being affected by Mother Nature and the grandeur, let's say of the Grand Canyon, or by the stars and constellations. You sit in front, and you see it. You are in awe. But what is it? You say it; you say, "It takes my breath away." Does it? Do you actually stop breathing? Or you get tears in your eyes. Are you sure it's a result of the emotions? How often are you really affected by a deep feeling? Sometimes you can be - not sentimentality, just feeling - about beauty, about a little child, about seeing things that you don't understand, but leaves you, I say it, breathless, without still breathing. You know you continue, but at least you don't find words, and you really start to stammer, and maybe you sigh and let it go at that. And that's the end. You see, that's the end, because you cannot go further. That's your limitation.

And the mind - associative - all the time. Your memory, that what is stored away in your mind, is your enemy. Too bad. All the time I wish to recognize something that I've seen before. "Oh yes, I know. I have a name for it." That stops your growth. New facts are put in exactly the same little pigeonhole as another fact that is very similar. Originality in your thought does not

exist. We must be very clear about that, because you're not inventive enough to become a genius. You're just repetitious. And you keep on using your mental faculties for the saying of certain things, in order to get away as much as you can with what you want to think, and be a little careful that you don't say too much, so that then maybe there is a 'gestapo' that tells you that you are a communist, etcetera, etcetera. But of course one learns that, because one is clever. One learns to adapt oneself; and particularly when there are slogans or symbolisms that are never understood; interpretations of certain things which take on the form of a word, which by association relates to what you have already thought of before, or what someone else has told you. But originality in your thought, what is it?

What can you do for someone that you haven't done already before hundred times? Can you find new ways of helping someone, not just letting it go at a certain time and say, "I wished I could help you." No. Go out of your way - all right - you can buy some flowers for someone you care -- you care for. When you are a wife, you can make a good meal, cooking for your husband or someone you care for. What do you do for someone?

Again I'm harping on ordinary life. You see, I want you to get through with ordinary life. I want you to understand it. I want you to live it. Of course, goddamn it, you're here for some purpose. Of course you cannot forget your ordinary life, but I wanted that ordinary life to be in a certain place, not to take up all your attention all the time, not to remain selfish about yourself, or to see that what you want to get you get at the

expense of someone else. The consideration of how you spend your time; and how you affect other people; and what you do with a word, hurting someone where it is not necessary; or that when you are working ordinarily, how you are under pressure; how you constantly use energy, much too much in order to accomplish a little purpose; how you are tense, and you cannot help it because immediately it starts. As soon as you start to think, you become tense - concentrated we call it - focusing - to make the attention of yourself just on one little point, and all the muscles around all the time are functioning in exactly the same way. How tense are you now while you sit? You cannot know really. You don't know much about relaxation. You cannot get the thoughts out of your mind. They keep on churning around in them, and you call it activity. You call it something that of course you have to do, if you allow them. But how often can you tell your mind to be quiet - really to drain it we say? How can you drain your body - muscular tensions - how can you? You start with your head. When you get to your chest, your head is again tense. When you finally reach your toes, your whole body is again tense. You don't know how to do it.

Lots of things of course you don't know, but that's why I talk about it. Limitations - the motivations of yourself; usage of energy which is uselessly used; throwing away that what is a beautiful form of energy for the purposes of, I say self-satisfaction or conceit; a possibility of a relationship of yourself in which you cannot be unselfish, all the time considering that what you give, someone has to return to you. You don't know

enough about life just to give and not to wish for anything to be returned. If you try to live one day with that kind of a thought, that all you want to do is to be, and to radiate like the sun, and not to care who sits in your light, and just let it flow out from you without any further wish of anybody even telling you how wonderful you are.

I talk many times about simplicity, about that what is you as an ordinary human being, three centered, with the potentialities of the other two, the so-called higher centers; that is the possibility of growth for your feeling to become real emotion and develop; for your mind really to have mental functions which are then free from any interference of the other two centers; that is if the mind mentally could start to think in the real sense, and only think, and not have any interference of any feeling or like or dislike or words, which as I say, just pure intellect, no more and not less. Then it would be very interesting to see what that mind would be able to do. But associations always spoil it. Your memory spoils it. Your mind many times is your enemy, because it is used as a substitute.

If one talks; again now I use the word Awareness in the sense we mean it, in the sense the Berkeley Group must know about Awareness. If I say that a little 'I' to be created is the beginning of Work as a result of my wish, a wish as a result of a realization of what I am, the realization of what I am has to be scrutinized so that I don't like what I am; or that what is there is not as yet complete and I know it; that that what I do is using up energy uselessly for my own little benefit; that in loving

myself I don't include others, unless they give me something in return, or as Gurdjieff would say, "Because there is a rich uncle, and you never can tell how he will help you, so you're nice to your uncle. You're polite, because maybe when he dies he might remember you in his will," and all such junk. Let's be very sharp about this. Bither you can agree with these kind of statements and realize that mankind as we are here as a group is in a terribly bad state, almost despicable.

You don't do enough for each other. You don't Work even together. You talk a little bit about it, but you don't Work on yourself. You don't make attempts. You come to a meeting. You listen. All right. You're serious. Maybe you are affected. Then what? The next day, the next day, the next day - day after day if you want to Work, because it's a hell of a job to find out how can you make something out of an unconscious state to be made Conscious. If your aim is Consciousness; if your aim is Conscience; if your aim is to be able to do, that means that a man has a will; if your aim is that that what is Conscious and Conscience think and feel the same, with one common aim, no fights between the two - a realization of that what goes on as fight is energy wasted, why don't you Work?

We've talked many times about it. You've heard more than enough to make you Work for the next ten years. You've listened maybe to some tapes. Maybe you have read ALL AND EVERYTHING, I hope even three times. Have you read it for the second time aloud, as if you are reading it to someone else, so that then in that kind of a reading you annunciate because you want to make absolutely

sure that the person who listens to it understands it. You listen to it yourself when you read aloud. You have to find out what's in that book. And then the third - the third reading - really reading, stopping, trying to see what is it. Gurdjieff tells me something. He has written that book for me. I don't care if he wrote it for other people, but he has told me something. I see. Maybe, maybe that Law of Heptaparaparshinokh has a meaning in my life. Not just seven - no - DO-RE-MI, FA, SOL-LA-SI - that's the Law of Seven. Have you ever thought of a process that is natural, that has phenomena which is subject to that law? The Law of Triamonia - have you thought about it? Do you know about neutralizing in your life? Do you understand Belcultassi? Do you know a little bit about Atlantis, of that what was and then sank down into the ocean? What is it in a man? What is the moon in a man? What are all these six descents for? What is Tikliamish?

You know, in Group II you study. You read. You come with that kind of a knowledge to a Group. You ask questions about that. You ask questions about what you have applied. It's not that you have to be convinced or be con -- devoted. That's different. Group I is made up of devotees. Group II - no, not yet. You still have freedom. You still can choose. But you are earn -- in earnest about the wish to find out what is this Gurdjieff and what is the meaning.

Don't read too many books about Gurdjieff. Forget it. Please forget it. Only later you can find out a little bit what is the truth of every person writing about Gurdjieff of their own experience.

Even a little bit of what is in Ouspensky can help you. Nicoll and the rest, please don't read them. Read ALL AND EVERYTHING, hard as it is to read, and really long sentences that'll make you sweat a little, but try. Then it is worthwhile.

Don't listen to too many people who tell you about Gurdjieff. You're the only one who will find out. Someone else can inspire you; that's all. Then you Work. Then you read Gurdjieff, with your Work, but you must Work. You must be honest about that. You must really spend time. When you realize that you are tense, you have to learn sensing, draining. You have to learn gradually how to divide your energies. You have to use common sense to know when to Work, in the beginning; when not to Work, so as not to become a sinner.

Work is sacred, if you consider your Soul. It is definitely something out of this world, to whatever extent you now believe that that world exists. And if you are -- if you are a philosopher and you happen to think about Infinity, can you place it as a word? Can you place it as a concept? Can you feel it - what is Infinite; what is Omnipresent? Sit and think what is it everywhere and always existing? What is this Omnipresence? We say God. What is that God? Omniscience? Knowing? All-knowing? "All-loving Father," Gurdjieff says in that book, and you read it. Has it a meaning? Can you really learn how to read without becoming fanatic, because I say again, your ordinary life continues. And the reason for learning about inner Life, and having in the beginning a little smattering of esoteric knowledge, to see to what extent can you apply it, and what to do in your ordinary life

with that what I say is sacred for your Soul, if you can believe in a Soul. A Soul for a person is the possibility of his third body, the link with Cosmic Consciousness, the link as son with his Father, the link of man living on this Earth with the totality of the Universe.

Big things; almost idiotic to think about it, preposterous sometimes; and still as a man one has a mind which every once in a while can become very clear, and because of suffering he has to think, "Why does it happen that that what happens to me is given to me as a means for further growth, or should I just rebel and throw it all out?" And then I ask myself, "And then what?" I can throw Gurdjieff away. I can say, "The hell with all that Objectivity. It has no meaning." Go ahead, live your life. Live it as seriously, as honestly as you can. It would be wonderful if you can grow old in that way and still continue to live that way. I doubt it, but go ahead. What is the emptiness in you now? What is it you wish to fill? Then, if there is that emptiness and you recognize it, why in God's name don't you Work?

Don't prattle all the time. Come to a meeting with material of your own that you have tried and tried out, "Made attempts," you say. What? What is your attempt? Is there actually a creation of an Objective faculty? That's the attempt. This is a result of my wish. It's a result of the realization that I need it. That is why I become serious about my life; and I want to be honest; and the answer is not I have made Work attempts. Nonsense. Whenever I hear it I say, "You talk nonsense." You have not made any Work attempt. You would never say it that way.

If I make a Work attempt, I stammer. I know how difficult it is. I know how often I fail. Many times I try, and I cannot. I can make that attempt, but it's not successful at all. There is no little 'I'. There is nothing that starts to function and gives me knowledge of myself. Impartially. I forget always one thing or another, aside from forgetting about Simultaneity. Instantaneousness - I don't know it, because my mind cannot do that, and Awareness should do it. And wherever that little 'I' happens to be, if it is mental, where? My brain? Where? In what section? Where is that little 'I'? Not that I care; I want information about myself. I want to find out what am I. Here I am. I sit. I walk. I do this and that. I eat. And of course I move my arms, my legs, my head. Of course I have an expression on my face. What of it? It only reminds me, where is little 'I'; where is something Objective?

I want to Work in order to free myself from subjectivity. That's the motivation. For that I have to understand my bound -- boundness -- boundaries, my being bound by my life, by my manifestations. Why? Because I believe in God. What is God? All-Quarter-Maintainer? Infinite wisdom? I said a little while ago, All-loving Father? What is your understand of God - your God, for your own, yourself, even semi-god, little bit of a God, a little higher than the Earth, away from the Earth, a little less bound - that's a God already. And you want that to enter into you. Do you? You even sometimes ask for the present -- for the presence of that to be present to you in your life.

Do you know the responsibility? If it would tell you what to

do, would you do it? If something of a higher nature came and told you to give up all your wealth and riches, would you give it? There are parables in the Bible. You remember them. It is difficult to live in accordance with the Word of God, I say, without being religious, because that doesn't matter very much.

I want to have a -- a means of conduct, of guidance. I want something in my life, because I know I need it. And I want to fuse that with that what I believe in as the totality of all existing; I say Endlessness, Eternity of Life; me, little something - sure, say 'slug' if you wish, but a sl -- a slug really, but with its head up, trying to get up, trying to Wake Up, trying to do something about this sluggishness. That means I cannot be lazy, you know. I have to Work. "Good," I can say, "Where?" The answer is, "In the vineyard of the Lord." What's that? To help to till the soil of this Earth for the glory of God. Maybe I can understand a little bit of that, but it means tilling the soil, in the sweat of thy brow, to work - physically, psychologically, spiritually - with something that is my own, if I can. Also again, I give grace, gratitude towards that what makes me, for myself, to be what I am within, again I say, Magnetic Center. Yes. Hallelujah. Why? Because it's the only thing that reminds me of the totality of Life existing eternally. And that's me. It's all mine, because I was born with it. That I claim. I say it's my birthright. I want to live in accordance with it.

So I study, and I read, and I let it penetrate. And then I read for the third time. This time it's for me; my understanding; my place in this world; my understanding of six descents to the

Earth; my understanding of a tes -- telescope, a teskooano; my understanding of my own rascooarno. The usefulness of images - what is it written about Purgatory, Ashiata Shiemash, what is written about Makary Kronbernkzion, what is written by From The Author? It is not too late. Still it is possible to go from one stream into the other. There is a chance. Don't fail, but Work, hundred, thousand times, because the road is long and the unconsciousness is heavy on your shoulders.

We talk about that kind of sincerity. When you want to talk about Gurdjieff, it is not about nonsense. It is with seriousness that you come when you want to know. It is with seriousness that you leave, because you want to apply. You want to make something your own. Your life, let it enter, to see what it can give you. Now, no harm; it won't do you any harm. It may do you good, if you start to realize what it is that you are, what is your machinery that you have to work with, what can you then, when you know what it is, do with the machine, to be -- have it under control. By what and how? And what is this little 'I', growing up and becoming mature? What is it that I want as guidance to be given to me when I need it, to be able, I say sometimes, to telephone God and to know his number? It's not in the book. You see, it's a hidden number; it's a secret. I only find it by Work. There is no directory about the Universe. We make a little bit and say Orion, Betelguese; yes, we know; and the Dipper. Ah, we are so clever.

You see what I mean? This is for me Work. This is the reason we talk about Gurdjieff; not the lot of nonsense that is being

talked about Gurdjieff by a lot of other people. I wouldn't say don't believe them; doesn't matter. They can talk, talk, talk. You try for yourself to find out what it is that Gurdjieff meant. You study. Don't take the word of an anybody. You verify in your life what is Work. Then you will be able to talk. Then you can tell what is bothering you. Then you can see what is an obstacle; what should I do to help to overcome it. Then you need a little more guidance, a little bit more explanation maybe, a little bit more clarity to help to clear up confusion, but again I say, with your feet on the ground; and all the time within your life as you have to live it, to make up for the time of your unconsciousness by now trying to introduce, while you continue to live; during this lifetime to prepare for the possibility of further continuation of your life, so that then life can make sense; that you wish your life to become part, when it is set free, of a different kind of, I call it 'constellation'. It's a planetary level that we reach first, away from the Earth. It's not the Sun yet. And even if it were the Sun, what is our puny little solar system compared to the Milky Ways - trillions and millions and millions of stars all shining, crystallization points, infinite number of cosmic rays?

One's head starts to swim because you can't contain it with your ordinary mind. You don't know. And still I say the audacity of man that he wants to find out and tries, honestly, scientifically, honestly, if he remains honest. Philosopher who doesn't know will tell he doesn't know, but he works for that kind of a solution, in that direction. Art, to give what is within, and not

expression of yourself, but of something that is really alive as, sometimes one says, 'infinity made clear and crystallized into a form by giving it life of God Almighty'.

What is it in religion you wish? What is it that you can do away with, like a dogma or a doctrine and all the different things that have been told to you when you were young, that you start to think about it? What is it in such little sayings or the Bible which you may have been forced to read, or the Vulgate, or whatever it is that you like of the Torah, or whatever it is that you have found in Zend-Avesta, any of such sacred books of the East? What do you know really? Try to be very serious about that, not superficial.

It's not a question of knowledge. Don't think that I pay such a high price for knowledge. I don't give a damn about it. What counts is what I feel, how I am within my emotional state; what it is that can leave me breathless and still wish to continue to live. What is it that I really want with that kind of a desire, that I say anything, but I want to continue to live, because my life is my life. I want to have within my life the wish for adventure of that what is unknown to me; not trying to determine ahead of time what it should be; not my will; but I want to be open and remain open, so that in that kind of a realization of that what exists and can exist; and perhaps then I could experience, I will then realize what is possible for me; no determination, but the acceptance of that what will be, what is now. What has been, it doesn't matter. It's finished. No time can bring it back. That what I count on is what will become

of the future by living in the present, and trying to make my mind function in accordance with a concept of present as time, which we call a Moment of existence.

Voice: Tape is over.

MR. NYLAND: It is your life. Maybe someday we talk some more about it.

I wish you a good evening. Good night, all of you.

TAPE ENDS.